

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

VOL. VI.

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THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

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EDITORIAL NOTES.

THE WORDS OF THE PROPHET EZEKIEL
xxxiv: 4, against the shepherds of Is-
rael are applicable to the shepherds of
Rome, the chief pastors—Pope, Cardi-
nals and bishops—referred to by Dr.
McGlynn in his discourse which we
publish on page 346: "The diseased
have ye not strengthened, neither have
ye healed that which was sick, neither
have ye bound up that which was
broken, neither have ye sought that
which was lost; but with force and
with cruelty have ye ruled them.

"Therefore, O ye shepherds, hear
the word of the Lord: Thus saith
the Lord God: Behold, I am against
the shepherds; and I will require my
flock at their hands, and cause them
to cease from feeding the flock; neither
shall the shepherds feed themselves any
more; for I will deliver my flock from
their mouth, that they may not be
meat for them." The Catholic people
of all nations have been too long meat
for the Popes and bishops. Therefore,
as the prophet says, the Lord "will
deliver them, and feed them upon the
mountains of Israel." They shall feed
upon the Word of God and not on the
superstitions of Popery.

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WHEN FATHER MCGLYNN USES THE word "Churchman" he means Roman Catholic bishops and priests, and when he refers to the "Christian Church" he means the true Catholic Church; not the Roman, but that in which all Christians believe, such as the holy Catholic Church of the Apostles' Creed. It is well to bear this in mind when reading his discourses.

FATHER TOLTON, THE ONLY COLORED Roman Catholic priest in the United States, whose abusive letter we published in the MARCH CONVERTED CATHOLIC, has failed in his work among the colored people of Quincy, Ill., and has removed to Chicago. The spectacular religion of Rome does not attract his people, much as they love outward show.

FATHER PHELAN, EDITOR OF THE *Western Watchman*, whose letters from Rome we quoted in our last issue, says religion—that is, superstition—is dying out in that city. In one of his recent letters he says: "Three-fourths of the people of Rome do not go to church on Sunday. They are on a vacation. Under the Popes they were not only obliged to go to church, but had to go to holy communion once a year. Rome had 165,000 people under Papal rule; now she has about 400,000. The majority of the present population is anti-Papal." No wonder the Pope should wish to leave Rome. The growth of the city under the rule of King Humbert is a reproach to Papal rule, and the knowledge that the population has more than doubled in less than twenty years and is three-fourths anti-Papal, cannot be a subject of sweet thoughts to the old man in the Vatican.

THIS MONTH WE SEND OUT BILLS TO subscribers who have not paid for this year. They are several hundred in number. Will the bills do any good? With the poet we answer, "Hope springs eternal in the human breast." If we do not hear from these delinquent friends this month we shall send them next month bills for this year and also for next year. If that will not fetch them we shall not visit them again, or write to them, or speak to them until we meet them in heaven. Before they get there, however, we think it likely enough they will have to settle up.

AN ENTHUSIASTIC CORRESPONDENT tries to comfort us with the prophesy that when we are dead a monument shall be erected to us. We would much rather have the cost of the monument now for a building in which to labor for the conversion of the Roman Catholics; or if any of our delinquent subscribers should think of contributing to that monument, we wish they would let that go and pay their subscription to the magazine.

IT IS NOT TOO SOON TO ASK OUR good friends who have been regular subscribers to renew their subscriptions for the year 1890. It will materially lighten our labor in the office if this be done promptly. The sooner a good thing is done the better.

THE CARTOONS IN OUR FACETIOUS contemporary, *Puck*, that picture the Pope and priests as enemies of the public schools are doing good work. "They stir up contention between the priests and people," plaintively says the *Catholic Citizen*. The more we have of that contention the better. The people in God's blessed time will throw off the yoke of the priests.

THE RECENT ELECTIONS IN FRANCE in which the Republicans not only maintained their strength, but gained a decided victory, have demonstrated anew the waning influence of Rome in politics as in religion. Most of the French bishops issued pastorals in which they counselled their flocks to vote for Boulanger. The whole power of the Church was cast against the Republican government, the Pope himself declaring that the bishops and priests should use all their influence at this election. The government had forbidden the bishops and priests to use their pulpits as political platforms, but the caution was disregarded; and the next thing to do is to abolish the Concordat which makes the clergy pensioners of the government. Rome never loved a government of the people, for the people, by the people; and the time will come when it will seek to destroy the Government in this country as it did in France at the last election. Eternal vigilance against Rome is the price Americans must pay for their liberty, and that vigilance must not be relaxed. No lesson in history is plainer than this.

—
"THE HUSBAND IS A PROTESTANT AND the wife a Catholic, and their marriage estranged the families of both" is the remark of a reporter of the *New York Herald*, September 11, in reference to the disappearance of a man who had been missing from his home in New York since the middle of August. The Catholic wife who is steadfast in her faith will cause trouble to any Protestant husband, yet Protestants will not be warned of this unequal yoke, but continue to make very unhappy marriages.

FATHER MCGLYNN IS AUTHORITY FOR the statement that Archbishop Hughes would not allow refuges for the Roman Catholic poor to be built while the great cathedral on Fifth avenue was in course of erection, lest they should interfere with the collections for the cathedral. The poor might perish, but the cathedral must be built.

—
ARCHBISHOP CORRIGAN HAS PLACED A magnificent chime of bells in the tower of the cathedral that will be heard a mile away. In strong contrast with this characteristic display of noise and pomp is the action of Dr. John Hall and his Presbyterian congregation who have refrained from hanging a bell in the tower of their church, Fifth avenue and Fifty-fifth street, and would not even suffer the clock to strike lest the patients in St. Luke's Hospital, opposite, should be disturbed.

—
WE CALL SPECIAL ATTENTION TO PAUL Le Clair's valuable contribution to history in this issue. No more important document has appeared in any publication referring to the history of religious liberty in Maryland than is here presented. We can assure our readers that the author is fully conversant with the facts presented. He is a resident of Baltimore, was educated in the Roman Catholic Jesuit College, at Georgetown, D. C., though a Protestant; is a minister of the Gospel, and as conversant with Roman Catholic affairs as any man we know of. Our readers can rely on his statements, and he writes with the vigor of a true American who would grant toleration to all forms of religion, but privileges and exemptions to none.

CHRIST'S MISSION.

A DEAR friend, of ten years standing—ever since we began this work—writes from Connecticut, October 6: "I will be one of the fifty who will contribute \$100 each to CHRIST'S MISSION to obtain a building for the work of evangelizing the Roman Catholics, and I will soon send it to you. But you must not publish my name."

In nearly all the letters we receive expressing sympathy with our work there is a postscript—"Do not mention my name." Of course we observe such injunctions; and in other cases we use a wise discretion in publishing names, for we know what annoyance and persecution our friends would be subjected to by the Pope's bigoted followers. This is one of the many disagreeable features of our work, that we cannot publicly thank those who help to sustain the work and strengthen and comfort the workers. When the judges of the Supreme Court of the State of New York refused to allow our Society to be incorporated "for the conversion of Roman Catholics," it is no wonder that private citizens should not care to incur the enmity of their neighbors of the Papal persuasion. Truly the Pope is a power in these United States. He has his agents here—bishops and priests—who must obey orders from the Vatican, whether they like them or not. But with the blessing of God we shall break that power, and set the Catholics themselves free. They do not realize that we are working for their emancipation, but we are, and shall continue to do so.

After the foregoing was in type we received the following letter, which we are permitted to publish:

BALTIMORE, MD., Oct. 9, 1889.

REV. JAMES A. O'CONNOR:

DEAR SIR:—I have for some time considered the claims of your CHRIST'S MISSION and the laudable object it has in view, and I feel constrained to aid you because of the loving spirit of Christ that actuates you in your endeavor to promote His cause; as also evincing that "charity that suffereth long, and is kind, and that seeketh not her own." That "charity never faileth." Therefore I enclose to you my check for two hundred dollars (\$200), payable to the order of the treasurer, Mrs. William Campbell.

"Grace be with all them that love our Lord Jesus Christ in sincerity." Amen.

CHARLES J. BAKER.

* * *

Last Summer we received two contributions from the "King's Daughters" of Lynn, Mass., through a young lady who, Mr. Needham tells us, is a member of a family that is noted for good works, not only by their benevolence, but also by active Christian work. Indeed, as might be expected, every contribution that comes to CHRIST'S MISSION is from Christians of the highest type. Mere politicians who pummel Rome and through the newspapers expose her grasping ambition to rule in this country, will not contribute a cent for the conversion of Rome's followers. They may sympathize with the work of enlightening the Romanists in Italy, Mexico, France and other Roman Catholic countries, but when it comes to converting the Romanists of the United States, who are precisely in the same condition as their co-religionists in Europe, they shrink from antagonizing the "Catholic vote."

LETTER FROM REV. DEAN O'CONNOR, AND OUR REPLY.

AMONG the readers of THE CONVERTED CATHOLIC are very many priests. Our regular mailing list includes several, and every month we send out many copies to former acquaintances and other priests whose addresses we find in the Catholic directory. Some of our subscribers after reading their copies also send them to priests with whom they are acquainted or of whom they have heard.

The novelty of the title and the neat appearance of the magazine attract attention, and curiosity—"the most powerful passion in the human breast"—prompts them to read it. As might be expected they experience various emotions as they glance through its pages. The discontented priests, and they are a large number, keenly enjoy the exposure of Episcopal machinations for the aggrandisement of the Church to please the authorities at Rome. The coarse, brutal and drinking priests would like to see the scandals of the dioceses recorded, finding in such exposure an excuse for their own practices.

The workers in the ecclesiastical machine—bishops, monsignori, vicars-general, deans, vicars-forane and those who aspire to such positions—fear the magazine because they cannot help seeing that its influence tends to the emancipation of the people from their despotic rule. Such dignitaries do not want the magazine sent to them, and the few priests who return it to this office are to be found in this class. From one of them, a namesake and we suppose a relative, we received the following letter last month:

CHESTERVILLE, ONT., Oct. 8, 1889.

JAS. A. O'CONNOR, 60 Bible House, N. Y.

SIR:—To-day's mail brought me another copy of your CONVERTED CATHOLIC which I at once return to your address, as I have returned every copy that I received—either here or in Perth. Do not further insult me by sending me any more of them. If you are satisfied with your present position, that is your own affair, not mine. Thank God, I am with mine and do not want any more such rubbish as your brochure teams (*sic*) with! So let not any more of it be sent me if you still respect the old Irish name.

JOHN S. O'CONNOR, V. F.,

Pastor of Chesterville, Ont.

To this we sent the following reply:

OFFICE OF
THE CONVERTED CATHOLIC, }
60 Bible House,
NEW YORK, Oct. 12, 1889.

VERY REV. JOHN S. O'CONNOR,

DEAR SIR:—When I received your letter I looked over our mailing list to see if your name was among our regular subscribers. There are so many priests to whom the magazine is sent that this is the only way by which we could determine whether you received it from this office or from some friend who is interested in your spiritual welfare. Some months ago a Roman Catholic woman called at my office with fire in her eye and abused me to her heart's content because she said I had been sending her THE CONVERTED CATHOLIC. On examining our list I did not find her name, and told her so, adding that some friend of hers who sought to do her good by helping her out of the mire of Roman

superstition had evidently sent it to her. Notwithstanding that I showed her the list, where her name was not, she told me I lied and used such vile language that she had to be ejected from the Bible House by the superintendent and janitor.

In your case, very Rev. Sir, I am happy to say that your name occupies a place of honor in our regular list of subscribers. When the subscription expires, which will be at the end of this year, if it is not renewed, I shall strike you off the list. "Respect for the old Irish name" O'Connor has nothing to do with the matter. I can take care of my end of that line. You are entitled to the magazine until the subscription expires, and I intend to give full value for the subscription in your case as in that of all others. Where I send the magazine gratuitously, as soon as I am notified to stop it I do so.

Now, as to the "insult" which you say you receive every time a copy comes into your hands, you do not use a wise discrimination in the selection of words. "Insult" according to Webster's dictionary is "gross abuse offered to another, either by words or actions." In that sense I do not mean to insult you or any of my Roman Catholic readers, and I thank God that for the ten years that I have been preaching and writing in this city no sneer at them or word of contempt has passed my tongue or pen. I only seek to preach to them the plain truths of religion—union with God through Christ, which is obtained by the reading of the holy Scriptures and communion with the Holy Spirit—which St. Patrick preached to our ancestors in old Ireland long before a Pope of Rome and a king of England subjected

them to the degrading superstitions which have made the Irish what they are. I love Ireland and the Irish and would have them respected by the other nations of the earth, as they were when the Gospel that St. Patrick preached to them influenced their lives, and the land was known as the "Island of Saints and Scholars." To-day it is a by-word and reproach among Christian people, as it has been for centuries past. If it is an "insult" to preach the religion of Christ that alone can make saints, and to despise the religion of the Pope that is a curse to them rather than a blessing—a blight upon Christianity everywhere—then I plead guilty to the charge, and most devoutly thank God for the privilege of teaching such doctrine to you and other Roman Catholics in the pages of *THE CONVERTED CATHOLIC*. I am well aware that the Gospel of Christ that brings good tidings of salvation, full and free, to repentant sinners is "rubbish" to the ambitious, worldly, sensual priests of Rome, whose religion is money making, who in their opposition to this Gospel are, to quote the Apostle Paul's words, "enemies of the cross of Christ, whose end is destruction, whose God is their belly, who mind earthly things." (Phil. iii: 19.)

This preaching of Christ crucified by which human beings are saved without having recourse to the mummeries of Rome is "rubbish" to you and other priests, even as it was "to the Jews a stumbling block, and unto the Greeks foolishness." But that Gospel, very Rev. Sir, is the power of God unto salvation to every one that believes it, and this power it has manifested among the nations that have accepted it.

Yours truly, JAMES A. O'CONNOR.

A PRIEST DESERTS HIS WIFE AND CHILD.

SUNDAY evening, Sept. 29, Father O'Connor preached in the Summit Avenue Baptist Church, Jersey City. There was a very large congregation, and it was expected that reference would be made to the case of the priest Butler who had abandoned his wife and child at the instigation of Bishop Wigger and other Roman Catholic priests. After reading from the Scriptures, 1 Tim. iv., the preacher said the Roman Catholic Church was the only organization claiming to be Christian to which the words of the Apostle could apply. It forbade its priests to marry and commanded the people to abstain from meat on Fridays.

In the case of this priest it was surely the doctrine of devils that in order to make his peace with God he should abandon his wife and trample upon the laws of society. God could not receive as repentant one who comes to Him with an additional sin in the act of pleading for pardon.

Four years ago Thomas E. Butler was assistant priest in St. Bridget's Roman Catholic Church, Jersey City, N. J. He was a young man, and after the manner of young men he was not insensible to the charms of the other sex. He fell in love with a young lady, also a Roman Catholic, and they went to Easton, Pa., and were married by a Protestant minister. Whether there be a marriage ceremony or not, it is notorious that many priests fall in love with young ladies.

Butler's wife inherited some money from her father's estate, and this helped to support them for a time. Two children were born to them, one of whom

died. Unable to support his family this cowardly priest applied to Bishop Wigger, of Newark, N. J., to be reinstated in the priesthood. In his letter to the bishop he said:

"I know that I have sinned most grievously, and that I am not worthy to be reinstated in the Church. I alone am responsible for the sacrilegious ceremony of attempted marriage and the great wrong which I thereby inflicted on an innocent girl. Both of us, however, have severed from the relation which caused this scandal. . . . I implore pardon for my shameful conduct," and then he asks to be sent to some asylum where he can do penance for his sins. He has been sent to a monastery in Canada, and the forsaken wife and child have been received by her relatives. After spending a year in the monastery Butler will be sent to Australia where he will exercise his priestly faculties of celebrating mass and hearing confessions, and instructing parents how to bring up their children!

Bishop Wigger said in an interview with a reporter that "the Church never recognized the marriage. Father Butler had made a solemn vow of chastity and his marriage was not valid. There was no marriage to be annulled." This, Father O'Connor said in his discourse, was setting the Roman Catholic Church above the State. He quoted an editorial in the *New York Herald*, September 26, in which it was said:

"Can the bishop take this view without putting the Church above the State, without making the authority of the Church superior to the law of the

land? The vow of the priest to his Church was no legal bar to his marriage. He was legally free to take a wife. His marriage was and is valid by the law of the land and will continue until duly dissolved by a court or death. Until it is so dissolved neither he nor his wife can remarry without committing bigamy. Both are bound by every marital obligation imposed by law upon husband and wife.

"The Church may excommunicate the priest or otherwise discipline him for violating his ecclesiastical vow. That is a matter between it and one of its members. But it has no power to annul the marriage. Nor can it rightly refuse to recognize its validity and binding obligation. To do so is not only to put asunder man and wife, sanction a broken marital vow and cast the brand of illegitimacy upon innocent children. It is to defy the law of the land and the authority of the State.

"In this country the State is supreme and marriage is a civil institution. A marriage valid under the law must be accepted as valid by the Church. It matters not whether the parties to it are Protestants, Catholics or agnostics. It matters not what may be the views or rules of any ecclesiastical body touching marriage. Such organization may enforce its own rules against its own members in matters of personal discipline or membership. But it cannot change the rights and obligations of a duly solemnized civil marriage."

At the close of the service the whole congregation arose to express their disapproval of the action of Bishop Wigger in seeking to make the Roman Church superior to the State.

A LETTER FROM FATHER MCFAYL.

ELK'S NECK, MD., Oct. 4, 1889.

DEAR BROTHER O'CONNOR:—The Rev. Thomas E. Butler's return to Romanism is evidently not due to remorse or any conscientious religious scruples, but to the fact that the poltroon could not support his family. His wife's testimony confirms this. It was not a question of theology, but one of bread and butter.

Wrecking the life and reputation of an estimable young lady, he abandons to a cold world for a life of hypocrisy his own flesh and blood and crawls to a miserable monastery to count his beads. One at my side suggests that he must be devoid of principle and destitute of all that constitutes a manly character. There is no doubt but Father Pat. Corrigan of Hoboken wrote for him that obsequious and repentant letter to Bishop Wigger.

Sheer laziness has at length buried this man alive forever. Reformers are not made of such stuff. But we must remember that with him it was a love affair, and even his love seems to have been spurious. His cowardice and lack of self-reliance will serve as another illustration of the serpentine wisdom of the Roman Catholic Church in its training of candidates for the priesthood. It educates them to be fit only to perform in a round of perfunctory ceremonies, consecrate wafer idols, revel in superstition and impose upon a credulous people. But the wheels of the Roman machine never move till the clink of the silver is heard. This is the motive power. May He who is the Light of the world open their eyes and rescue them from darkness and superstition.

Yours fraternally, D. F. MCFAYL.

CRIMINAL RECORD OF PRIESTS.

IT is only one month's record—that of last month—in the New York papers, and what a comment on the celibacy of the Roman Catholic priesthood it is.

In the first week of the month there was in the New York *Herald* for several days reports of the trial of Father James J. Boyle, in Raleigh, North Carolina, for assaulting the 16 year old organist of St. Mary's Roman Catholic Church, of which he is pastor. Like Father Florence McCarthy of Brooklyn, who a few years ago was tried on a similar charge, brought by his young organist, this priest Boyle called the girl to his room and there committed the crime. In his defence he admitted his guilt, but pleaded that the girl had made love to him. As such a crime is punished with death in that State, this confession-hearing, indulgence-giving, holy mass-celebrating priest was sentenced to be hanged November 29.

The New York *Sun*, October 12, reports the following case:

The Rev. Hippolite Baranski, pastor of St. Cassimir's Polish Catholic Church in Tillary Street, Brooklyn, was accused in Justice Courtney's Court yesterday by Miss Magdeline Polyene of retaining \$60 belonging to her. She appeared in the court room with a baby in her arms, and she says Father Baranski is its father. The money for which she sues was left by her in his hands for safe keeping, she says, and he refuses to return it. The girl made this statement to Justice Courtney through an interpreter:

"I arrived from Poland at Castle

Garden last November. I was employed by Father Baranski as his housekeeper. After I had been two nights at his home, 28 Lawrence street, he entered my room and awakened me from sleep. I was too terrified to scream, and said nothing about the matter. I gave Father Baranski my wages, amounting to \$60, for safe keeping. I left his employment in June and went to Newark, N. J. In August last my baby was born. I did not say anything out of respect for Father Baranski's calling, but when he refused to give me the money I determined to sue him."

The St. Louis daily papers, June 20, 1887, printed a letter from Bishop Hogan of the Roman Catholic diocese of St. Joseph, Mo., which was brought out in court and was never intended for publication; but it reveals a sad state of affairs. The letter read:

"The constant, shameful, public and sacrilegious drunkenness of more than twenty priests, who were by my side at the cathedral, determined me to wipe them and their kind out of my jurisdiction. Herbert, after repeated drunkenness, went into a spree for a week in my house; was in the house, broke out at night, got into a house of disreputable women in his drunkenness, and was thrown out into the street, picked up drunk, recognized, and taken into a house and made sober, and put into a carriage and taken to my house. That evening Galvin and Kiley were told by me to prepare for the proper celebration of the feast of the patronage of St. Joseph for Easter Sunday. On Saturday night they staid up all night, drinking, carousing and shouting. Kiley fell

land? The vow of the priest to his Church was no legal bar to his marriage. He was legally free to take a wife. His marriage was and is valid by the law of the land and will continue until duly dissolved by a court or death. Until it is so dissolved neither he nor his wife can remarry without committing bigamy. Both are bound by every marital obligation imposed by law upon husband and wife.

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"The constant, shameful, public and sacrilegious drunkenness of more than twenty priests, who were by my side at the cathedral, determined me to wipe them and their kind out of my jurisdiction. Herbert, after repeated drunkenness, went into a spree for a week in my house; was in the house, broke out at night, got into a house of disreputable women in his drunkenness, and was thrown out into the street, picked up drunk, recognized, and taken into a house and made sober, and put into a carriage and taken to my house. That evening Galvin and Kiley were told by me to prepare for the proper celebration of the feast of the patronage of St. Joseph for Easter Sunday. On Saturday night they staid up all night, drinking, carousing and shouting. Kiley fell

down, blackened and almost broke his face in falling. Of course the two sacrilegious priests said mass the next day; and Kiley went into the pulpit and preached with his blackened and bruised face to the people of the cathedral. This was on the feast of the patron of the diocese and of the universal church. It was time for me to begin a reformation."

An Associated Press dispatch from Marienfeld, Texas, October 11, says two Catholic priests are accused of murdering a boy in a convent school there and secretly burying the body at night. One of the priests has fled, but the other has been arrested.

These are only samples of the corruption and immorality among priests. And it is to the society of such men that priest Butler betakes himself to do penance for having honorably married a young lady! Before Bishop Wigger condemns the marriage relation he should consider the crimes to which the celibacy enjoined by his Church gives rise.

The chapter of Father Connellan's experience that we publish this month shows that priests in Ireland are no better than the priests in this country. It is the same story in every Roman Catholic country—Italy, Spain, Austria, Mexico—only many times worse.

Ministers of religion in all denominations may be immoral men, but the people do not depend on them for salvation as do the Roman Catholics on their priests. That is the question on which the Roman religion hinges. The people who believe in it do not know that Almighty God will save them through the grace and mercy of the Lord Jesus Christ, without having recourse to the priests. Father Mc-

Glynn, in one of his discourses which we publish this month, explains this very clearly. He says:

"I advise everybody to remember what I have always taught, that, while sacraments may be most useful and salutary and holy, God has never limited His mercy, His pardon, His grace, to sacraments; and that where you have the most perfect dispositions for the sacraments, you have already received the grace, even before you had time to receive the sacraments. And if through no fault of yours you should die without receiving those sacraments you can be saved without them." Father McGlynn could not preach such doctrine in the Roman Catholic Church.

It must be remembered that the Roman Catholic people believe in their priests because they think that salvation from God comes to them only through the priests. The power of Rome over the people will be broken when they know that they can be saved by divine grace alone.

Paganism in Mexico.

At the meeting of the convention of the Protestant Episcopal Church in this city October 14, Rev. William B. Gordon, the representative of the Missionary Board in Mexico, made an address on the progress of the work of the Episcopal Church in that country. "Evidence of the corruption and immorality of the Church of Rome," he said, "is visible everywhere. Leaving out the Protestants there are only two classes in Mexico. The intelligent people are infidels; the large majority of the lower classes are pagan; they bow down to idols of wood and stone; they know nothing of true religion."

PERSECUTING A FORMER PRIEST.

A PRIEST who recently left the Roman Church was so fortunate as to obtain a good position in a large business house in the central part of this State. Shortly after his settlement in the town he united with one of the churches, and took an active part in such departments of church work as were assigned him by the pastor. He attended closely to business and thereby gained the esteem and confidence of his employers. Though gifted as a speaker and an experienced writer he did not seek fame or fortune by his talent, but was content to plod along in a commercial life.

The editor of *THE CONVERTED CATHOLIC* had been in correspondence with this gentleman for several months and had learned to admire him. A visit to the town where he is employed caused this admiration to grow into brotherly affection. After our visit, and perhaps as a result of it, he was invited to deliver a lecture for the benefit of one of the ladies' societies of the church. He consented and chose for his subject some of the rites and ceremonies the Church of Rome has borrowed from Paganism. In Italy the highest church authorities acknowledge that Romanism is indebted to Paganism for most of her ceremonies. This subject has been treated at length in the work "Rome Pagan and Papal" that appeared as a serial in the Second Volume of *THE CONVERTED CATHOLIC*.

The lecture by our friend was a great success. The editor of one of the local papers called upon him and obtained the manuscript for publication in his columns. Instead of publishing it, however, he hawked it around

among the Roman Catholic priests of the town—for what purpose he and they best know.

A few weeks afterwards this editor sent an intimation to our friend that he had some knowledge of his career as a priest that would damage him in the estimation of his new friends in church and business life. Our friend called upon him to learn what he meant, as his life as a priest had been exceptionally good. He was met with a demand for a statement of his reasons for leaving the priesthood. This he considered an impertinence, as the man had no right to know his business. "But," said he, "my friends and acquaintances know I left the priesthood and renounced the Church of Rome in an honorable manner because I was disgusted and deceived by the doctrines of that Church. That is my sole reason."

The editor said he had heard differently, but when pressed for facts he said he would publish them in due time. That was last June, and he has published nothing. In fact he had nothing to publish but the mean insinuations of the priests that there must be some scandal in the priest's life or he would not leave "the Church." Our friend wrote to his former parish and obtained letters from the best citizens of the place testifying to his upright life, even his successor in charge of the parish certifying that his character was above reproach. Notwithstanding this, the editor, as the tool of the priests, circulated privately that our friend had left the priesthood under a cloud, and that he was a wolf in sheep's clothing, etc., etc. He dared not say all this publicly or in his paper, for our friend would sue

him for libel and get him punished.

We were kept fully informed of the case and offered our services to defend our friend, promising to get one of the ablest lawyers in New York City to take up the case. But the pastor of the church of which he is a member, and his employer and business and social acquaintances counselled pacific and Christian forbearance, and no steps were taken to punish the rascally editor. Of course it need not be said he was a Roman Catholic, a true disciple of the Pope, who would persecute even to death a priest who had renounced the "holy Church of Rome."

Last May this esteemed friend visited us in this city, and all who met him said he was just the man to do good work in the Reformed Catholic movement as a preacher and writer. We expected another visit from him in the Summer, when some arrangement might be made to secure his services. But lack of means prevented us from making him any offer, even such as would suffice for food and raiment. In his present position he has a good salary, what we could not offer him in our present circumstances. If we had a salary ourselves we would gladly share it with him; but living by faith as we have done for the last ten years, trusting in our heavenly Father's care from month to month and year to year, we could not offer a salary to any one.

Now this former priest informs us that he has commenced the study of medicine while continuing his present position. Our best wishes go with him. He has the talent and ability to succeed in any profession, and in the providence of God the time may come when we can invite him to help extend this work for the conversion of Romanists.

The New York Parochial Schools.

Superintendent Jasper of the New York public schools was asked by a reporter of the *Mail and Express*, September 28, 1889:—

"Can you tell me how many pupils there are in the parochial schools?"

"I cannot, exactly, but I think there are about 35,000. I have tried to find out, but they would not give me the information. The Compulsory Education act puts those schools under my charge, as well as the public schools, so far as the enforcement of the truancy law is concerned. It is our duty to look up their truants as well as our own, and we do it."

"Are the parochial schools mostly down-town?"

"By no means. They are going up all over the city. In the Nineteenth and Twenty-second wards they have recently put up some fine buildings."

"Do they draw off many from the public schools?"

"We scarcely notice the difference. One was recently opened on the same block with one of our schools. I believe it has about 1,000 pupils, but we are turning away pupils from our schools now."

"Are there the same sanitary requirements at the parochial schools as at the others?"

"The sanitary regulations of the Board of Education apply to the public schools alone. They have no application whatever to parochial or private schools."

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IT WILL GREATLY HELP US IF OUR subscribers will renew their subscriptions for next year as soon as possible. The closing months of the year find all subscriptions exhausted.

CONVERTS FROM ROME.

WHEN visiting Philadelphia last year it was our privilege to preach in the Carmichael Presbyterian Church, of which Rev. A. L. Kelly is pastor. Some Catholics were present, and at the close of the service we were introduced to a sweet faced woman who expressed a desire to unite with the church. In due time she was received and has continued a faithful and earnest member. We have received several letters from this good sister in which she speaks of the help and comfort THE CONVERTED CATHOLIC has been to her. "The day I was received into the church," she writes, "your magazine was put into my hands. It was like a sunbeam from heaven, the very thing I needed to help me upward and onward."

In another letter she says: "Of all the inhuman treatment I ever received from any living creature the most brutal was from the priests of Rome. I will say no more about that. At the time of meeting with you I had but just recovered from a dangerous illness. Driven almost to a state of desperation I sought out the Protestant minister, not knowing but he would treat me as the priests had done. Not so, God bless him! He received me as a father or a brother would have done, and placing the Bible in my hand it was not long before I could sing with the angels, 'Glory to God in the highest.' Darkness and despair gave place to the light from heaven, and guided by the loving hand of a merciful God I was led into the harbor of eternal peace and happiness. My conversion from the Church of Rome was like the dawning of a brighter day or the

bursting of sunshine through the clouds. The disappointments and storms of life had been swept away by the touch of my Father's loving hand.

"No more Pagan ceremonies or idolatrous practices in the Church of Rome for me.

"Now I thank you for your Christian fellowship and kind letters. They are like drops of mountain dew in the warming sunshine of the soul. I loan the copies of the magazine to others in the hope that they will bring forth abundant fruit in due season. When I kneel in prayer I remember the great good work you are doing.

"MARY JANE HANAFY."

▲ A ROMAN CATHOLIC SAVED FROM INFIDELITY BY READING "THE CONVERTED CATHOLIC."

CLAYSVILLE, PENN.

DEAR SIR:—I attend church now, read the Bible every evening and lead a Christian life. After I had lost faith in Popery I was leaning towards infidelity until I read your magazine. There I saw how the Popish Church teaches doctrines that are contrary to the teachings of Christ. Then my soul thanked God that there was a priest who had the grace and moral courage to withdraw from that Church and devote his time to giving light to others who are in the darkness of bigotry and superstition, and to encourage those who have lost faith in Rome and make us realize that there is a religion for us, and a Christ who has saved us. I thank and praise Him with my whole heart and soul for using you and giving us especially such a good friend as you. God bless you!

I now attend the Methodist Episcopal Church and go to the prayer meetings during the week. There are other converted Catholics who also attend the church. My wife was a devout Papist until I began to read your magazine. At first she did not believe in you, thinking you had left the Roman Church for self-aggrandisement. But when I proved to her from history that your record and statements were clear and true she could no longer doubt.

We have two loving children whom we shall bring up in the knowledge of the truth, teaching them the right way from the start. Our eldest child, a girl of seven, I allowed to attend the Roman Catholic Sunday school, to please my wife, until last Summer. When we went to get our little son baptised, the little girl asked the priest, Father Doyle, for a medal which he had promised her at Sunday school. He gave her one, and there being a hole in it she said, "I will put a string through this and wear it around my neck."

"Do, and it will keep thunder and lightning away from you," said he as he walked away smiling.

Now, some may think he meant this as a bit of pleasantry, while others might superstitiously believe he was in earnest. But in joke or earnest I did not want such teaching to my family. My wife was a devout Romanist then; she is not now.

Accept my thanks for your Christian fellowship and brotherhood in Christ, and my best wishes for the success of your work, which is destined to be the salvation of many souls.

Your brother in Christ,

J. B. SEERY.

In a review of the work of the Protestant Episcopal Church of the United States which held a notable convention in New York last month, the *New York Herald*, October 13, says: "One of the most significant signs of the times is found in the considerable number of Roman Catholic priests who have in recent years renounced their Papal allegiance and sought admission to the Episcopal Church, and among them men of scholastic and ecclesiastical distinction."

The Work in New England.

Rev. G. J. Motte is making good progress in his work for the conversion of the French Canadians in Biddeford, Maine. The converts under his charge have organized a French Evangelical Church. Services are held every Sabbath, and prayer meetings are held week-day evenings. Last month two young men, members of this infant church, entered the French Protestant College, Springfield, Mass., to study for the ministry. We met those two young men when we visited Biddeford in August, and were greatly pleased with their fine spirit and intelligence.

The French Canadian priests are becoming alarmed at the progress of the good work there. A letter from Father Motte, dated October 5, says:

DEAR FATHER O'CONNOR:—Last Sunday the French priest, Father Dupont, said to the congregation at the nine o'clock mass: "My dear brethren, I give you good advice and tell you to do better; but if you do not like to do what I tell you, you can go to that man and hear what he says; maybe he will do something for you." All who heard him knew whom he meant. It

was a big advertisement for my work. I hope many of his people will come to me. If they do I will preach Christ and Him crucified to save them. If his people become worse every day under Father Dupont's care, I am certain they will become better under God's care. If they become Christians they will be good people, and if Father Dupont cannot cure the morally sick among them with the Pope's medicines I will cure them with the Word of God. As many as fifty have left Father Dupont's church, but they are not yet converted. Some of them read the Bible. This week we distributed many copies of the New Testament among them, and we hope and pray that this little Book will bring light to their souls, change their hearts and make them the children of God.

This is God's work, and the day is not far distant when we will see a great change among the Roman Catholics of Biddeford. The light is shining all over this city. God will save the people from superstition. The ladies' organization of Loyal Women of American Liberty, recently established here, will do a good work by and by.

Your brother in Christ, G. J. MOTTE.

NOT IN THE BIBLE.

The work in Marlboro, Mass., where Rev. W. H. Parent preaches in French, is attracting the attention of the most intelligent Roman Catholics. The *Boston Congregationalist* thus describes a service held there in August:

"Forest Hall, in Marlboro, was filled with earnest French listeners, most of whom were Roman Catholics. Rev. Mr. Parent preached 'salvation through repentance, and faith in our Lord Jesus Christ, and not by works,'

establishing this truth by the epistle of Paul to the Romans. After he had finished, Mr. Gelinas, a member of the college at Three Rivers, Quebec, Can., courteously asked the privilege of propounding questions. The request was gladly granted, and he asked Mr. Parent: 'Can you prove by the Bible that a man is saved by faith in Jesus Christ instead of by works?' Mr. Parent answered: 'Yes; that is the teaching of the Bible.' And he quoted the following passages:

" 'Being justified freely by His grace through the redemption that is in Christ Jesus.' (Rom. iii: 24.)

" 'For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.' (Eph. ii: 8-9.)

"Mr. Parent emphasized the teaching of these and other verses in the Bible that salvation is a gift. He read from a Catholic Bible, and the audience was amazed to learn that these truths were in God's Word. After Mr. Parent's answer Mr. Gelinas sat down in silence. Mr. Parent then asked Mr. Gelinas 'if he might ask him some questions, and leave being given, he said: 'If you can find in the Catholic Bible any authority to establish the dogmas of purgatory, indulgences, the worship of Mary and the saints, the mass, the infallibility of the Pope—all these dogmas, or any of them—I will pledge myself before all these witnesses to close this mission and hereafter teach the dogmas of Romanism. Can you do this?'

"Mr. Gelinas admitted that none of these dogmas could be established by the Bible, and his friends blushed at this confession. All this conversation was conducted very courteously and with profound interest."

Manufacturing "Converts to Rome."

In these days so few Protestants become Roman Catholics that the priests and editors have taken to manufacturing their "converts." We have frequently exposed this characteristic Roman method of swelling the ranks of the Pope's army, but none of the Roman Catholic papers ever correct the false statements they make. Occasionally when confronted with a suit for libel by converted Catholics whom they malign they will make an apology, as did that Roman Catholic editor against whom we entered complaint in the District Attorney's office some years ago. When we told a friend what we had done, and that the editor was to be arrested next day, he said it was a bad way to convert him by first putting him in jail. Acting on this suggestion we wrote an explanatory note to the editor, and after taking two weeks for consideration he concluded it was better to apologize than go to jail.

The latest falsehood that has gone the rounds of the Roman Catholic press is that the dowager Empress of Germany had become a Romanist. For the last two months this story has been repeated in their columns, and they will not be through with it until they see this contradiction. Even then they will not retract the falsehood.

The New York *Freeman's Journal*, which, since the death of James A. McMaster, is owned and edited by the Fords, of *Irish World* notoriety, in its issue of October 12, says it is the dowager Empress Augusta, widow of the great Emperor William I., and not the dowager Empress Victoria, widow of

Frederick, father of the present Emperor, who has become a Romanist. Several weeks before that it said it was the dowager Empress of Germany.

The following note in the New York *Evening Post*, October 12, exposes this manufactured "conversion:"

TO THE EDITOR OF THE "EVENING POST:—"

SIR:—So many announcements have appeared in the papers lately to the effect that H. M. the Empress Augusta had become a Romanist that I think it time to contradict such a rumor. As a personal friend of her Majesty, I made inquiries of a highly placed German, himself a Romanist, who emphatically denied the report.

I am, sir, yours truly,

A LOVER OF TRUTH.

New York, Oct. 6, 1889.

Mr. Needham on Ireland.

The Detroit, (Michigan), *Evening News*, October 8, 1889, under the heading, "An Irishman to Irishmen," reports a lecture by Rev. Geo. C. Needham, the beloved evangelist, in the hall of the Young Men's Christian Association in that city, from which we take the following extracts:

"Mr. Needham was born on the borders of the beautiful Lakes of Killarney, about 40 years ago. He was brought up as a member of the Episcopal Church, but, as he says himself, there were Roman Catholics on all sides of him and Catholic servants in the family of his father.

"In the course of his lecture he said great changes had taken place in Ireland within the last few years. Among other things Irishmen have discovered that Leo XIII. is no friend to their country. They have found that the Popes of Rome have often used Ireland

as a sop by which to curry favor with England, a country which they fear. They have found, too, that Ireland's worst enemy for years has been the Italy of the ecclesiastics.

"When I was last in Ireland," he continued, "I was talking to a representative Nationalist, a good Catholic, who told me that the domination of the Pope in Ireland was nearly over. The people are reasoning the matter out for themselves. They remember that about two years ago the English government prohibited them from holding league meetings, and Leo XIII. backed the mandate up with a rescript against boycotting and the plan of campaign, adding that any Catholic who attended a meeting after being warned not to do so by the priests would be excommunicated. Well, the people went on holding their meetings and adopting the resolutions just the same, and no one was excommunicated. They have accordingly lost faith in the threats of the Pope.

"The same Nationalist to which I have referred told me that if the Pope issued an ecclesiastical rescript they would pay as little attention to it as they did to the political rescript. I believe he was right and spoke with authority.

"From the same Nationalist I learned that the desire of the people was to go back to the old church of St. Patrick and have nothing whatever to do with the Pope. They no longer believe in the infallibility of the Papal power. That delusion has long since vanished.

"There is disunion among the priests of Ireland, for while some are heart and hand with the Nationalists, others remain faithful to the Pope."

Mr. Needham's Generous Gift.

MANCHESTER, MASS., Sept. 14, 1889.

DEAR BROTHER O'CONNOR:—Permit me to donate to your mission the story of "Father Flynn." Gladly would I give a sum of money to this most important work of preaching "the Gospel of the Grace of God" to our Roman Catholic friends and neighbors, but this privilege is denied me.

In order that the book may be a source of income to your work I make the following suggestions:

First—That 500 of those who have read the story in the magazine order *one or more copies immediately*.

Second—That every fellow-helper in Christ Jesus remit a donation, or send you a promise of one, for the distribution of *free copies* to be sent to *priests or people* whom they may designate, or to any person of your own choice. This donation, or promise, should be sent to you *at once*.

Third—That your readers practice a little self-denial and send you special help to pay for the printing of the book so that the Mission may have a generous income from its publication.

Fourth—In order to start this fund, please place my name on the list as a subscriber for *fifty* copies.

May the Lord of the harvest prosper all our seed-sowing.

In best bonds, GEO. C. NEEDHAM.

WE HOPE FATHER MCGLYNN'S LECTURE on "The Public Schools and their Enemies" will be widely read. Copies can be had at this office at two cents each, or 100 copies for \$1.50.

PLEASE RENEW YOUR SUBSCRIPTION NOW FOR 1890.

PROTESTANT AND CATHOLIC VERSIONS OF THE BIBLE.

THE New York *Catholic News* is a cheap Roman Catholic paper, established two years ago by a German Catholic who felt indignant that all the Roman Catholic papers in the country should be Irish. He had some money, which the Irish papers have not, and was able to push his enterprise to a good circulation, notwithstanding (or because) it was a horrible example of bad English. Recently Dr. John Gilmary Shea, the Roman Catholic historian, became its editor, and while the language of the paper has improved, its spirit has not changed. It was accustomed to speak of us as "Father O'Connor, the sacrilegious scoundrel," and we expect no better appellation under the present management.

In a recent editorial Dr. Shea, the editor of this Roman *Catholic News*, under the heading of "The Bible," says:

"In Detroit they are actually discussing the absurd question whether 'the Bible' should be introduced into the public schools. The question is absurd and deceptive. What some people are seeking is not to introduce into the schools a fair, honest, impartial translation of the book received, as inspired by the majority of Christians throughout the world, but a Protestant translation, admitted to be incorrect and dishonest, of such books only as Protestants choose to recognize. To call that Book 'the Bible' is utterly absurd and false. It is no more 'the Bible' than a muddy islet is the ocean, nor as much."

When a copy of the Bible was placed in the hands of the late Jerry McAuley

in Sing Sing prison he flung it from him and kicked it into the corner of his cell as a "dirty Protestant book." This Catholic editor's language regarding that Book which the American people believe to be the very Word of God is little less scurrilous than that of the poor convict, McAuley, who subsequently by divine grace became an instrument in God's hands for the conversion of thousands. As the editor might also become converted we will leave him to God's mercy while he reviles His inspired Word.

The New York *Christian Intelligencer*, replying to Dr. Shea, says it is amazing that a man capable of editing a newspaper could deliberately write such an article. "Of course he advocates the Douay version, a translation of the Latin Vulgate, as the Vulgate was revised and corrected by Jerome. Now the Vulgate is a very valuable version and of high authority, but it is a version only, and, therefore, not one of the highest authorities. The Douay version of this version in Latin was made by three English refugees residing at Rheims. They were fair scholars, but not eminent, and certainly not wise, for they disfigured their rendering with words that never had been English, and some of their translations are in shockingly bad taste. The rendering generally is an uncouth one, and by its inelegant and disagreeable English will never become popular among the English-speaking people. No scholar will advocate it for introduction into schools as a model of good English, or even as an example of fair English."

But if the Roman hierarchy and

the priesthood will order the Douay version, such as it is, to be read in their schools, they will merit the praises of all men. As a matter of fact, though Cardinal Gibbons last year recommended Catholic families to read the Bible, especially the New Testament, it is never read in a Roman Catholic family, and never will be; for where the Bible is read the doctrines of the Church of Rome are rejected as fables and superstitions, substitutes for the truth which intelligent minds cannot accept. Ignorance of the Bible is the mother of Roman Catholic faith and piety.

Our experience in the priesthood taught us that the reading of the Bible was fatal to priestly rule. We remember a few families in Chicago where it was read, and though they would welcome the visits of the priests, few and far between were the calls of the holy fathers at such homes. At first we could not understand the reason of this, for it was to us a great pleasure to call on the few refined and cultured families in the parish. But an older priest to whom we spoke with admiration of the intelligence of certain families let the secret out when he said it was dangerous to visit such persons or be familiar with them, as they read the Bible and had the bad habit of asking questions about it. We told him we were always glad to answer such questions, and did not consider it a bad habit in the people to discuss religious subjects when we called on them. "Very well," he said, "follow your own way; but mark my words, you will find that it is only a question of time when those families who read the Bible will oppose you when you wish to inaugurate some

measure or carry out some plan of church work that will require the exercise of your priestly authority for its execution. You will find them too independent to yield implicit obedience to our orders, and if you seek to coerce them they will stay away from confession and talk about you to other priests." The old man spoke wisely as a priest, and a longer experience taught us that his words were true.

The Bible, even the Douay version, is a dangerous book for the Roman Catholic people to read, and the priests know this, as do the editors of the Roman Catholic papers. One of the best priests in Chicago in our time, an intimate friend who shared with us a love of books and literary culture, had not a single copy of the Bible in Latin or English in his possession, and when we twitted him about it he defended himself by saying he was not afraid of the Bible, but if he kept one in his library the servants would be apt to read it. He is now one of the foremost pastors in that city, and though he has a large collection of books we venture to say he has not yet got a Bible. As we will send him a copy of this month's magazine, well covered, so that his servants may not see it, we will say to him: "Dear friend, be not afraid of the Bible. You are one of the few priests who read the 'Breviary' every day, and there you have many passages of holy Scripture which you are obliged to read. Such reading profits little, but reading the Scriptures from love of the truth will bring you into communion with the Spirit of God. Be not afraid of the Bible. It will do you good, and if you preach it to your people it will do them good."

RELIGIOUS LIBERTY IN MARYLAND.

BY PAUL LE CLAIR.

THE proposition to rear a monument in honor of Lord Baltimore as the founder of the colony of Maryland would seem to be eminently proper; for whether we consider the personal character of the man, his zeal and enterprise as the projector of a colony in the New World, or the magnificent results that have attended his settlements on the shores of the Chesapeake, his fame is as truly meritorious as that of the founder of any other commercial enterprise in America. In this day of multiform centennial glorification let not the name of Cecilius Calvert be overlooked.

But it is to be hoped that his coreligionists—the Romanists—of the present day will not compromise themselves, nor mar the fair fame of an honorable man of affairs by persisting in claiming for him an honor to which he did not aspire and an administration of the colony which he had no authority to grant—that of being the pioneer, founder and patron of religious liberty in the American colonies. If the leaders of Romanist thought in the United States, and especially in Maryland, really desire to conciliate their Pretestant fellow-citizens, and to verify the truth of history, they have on this occasion a fine opportunity to retire from an offensive and untenable position—to recede from their wonted claim for Lord Baltimore—a claim inconsistent with an essential, abiding principle of their own Church; false, in fact, and impossible according to the terms of the charter of Maryland.

The writer has in his possession an old folio volume containing a copy of

the original charter of Maryland in Latin and English, and Colonial records and acts of the Assembly from 1637 to 1765. These furnish incontestible evidence that religious liberty in the colony of Maryland was not contemplated by Charles I., who granted the charter; that such liberty was never accorded to the Colonists by the proprietor or his lieutenants, and never secured to the freemen by acts of the Assembly. On the contrary, acts were at times passed on the subject of religion as intolerant, fierce, and bloody as any to be found in force elsewhere in the old world or in the new. Compared with some of Maryland's "religious liberty" enactments, under the Calverts, the "Blue Laws" of Connecticut were "gentle doves," and the laws which hung Quakers in Boston, and witches in Salem, were righteous regulations.

The charter patent granted by Charles I. to Lord Baltimore incorporating the Province of Maryland opens with the usual preamble and the terms of the general purpose of the grant. Then follows a particular designation of the geographical metes and bounds of the region to be occupied. That is followed by an extended enumeration of the rights, franchises and authority confirmed unto the proprietor, his heirs and assigns, "in and to the region designated, its soil, woods, marshes, lakes, rivers, bays, islands, etc., with fishings of every kind of fish, as well of whales and sturgeon and other royal fish as of other fish; and, moreover, the opening and working of veins, mines and

quarries." And then occurs the following: "And, furthermore, the *patronage* and *advowsons* of all Churches which—with the increasing worship and religion of Christ—within the said region, islands, islets and limits aforesaid, hereafter *shall happen* to be built, together with license and faculty of erecting and founding churches, chapels and places of worship in convenient and suitable places within the premises, and of causing the same to be dedicated and consecrated according to the ecclesiastical laws of our kingdom of England; with all and singular such, and as ample rights, jurisdictions, privileges, prerogatives, royalties, liberties, immunities and royal rights and temporal franchises whatsoever, as well by sea as by land, within the region, islands, islets and limits aforesaid, to be had, exercised, used and enjoyed as any Bishop of Durham within the bishopric or country—Palatine of Durham, in our kingdom of England, ever heretofore hath had, held, used or enjoyed; or of right could, or ought to have, hold, use or enjoy."

The above is all that Lord Baltimore's charter contains on the special subject of religion or ecclesiastical affairs. It is proper to explain the reference to "the Palatine county of Durham." At that period there were in England three Palatine counties—those of Chester, Lancaster and Durham. They were called Palatine because the proprietors exercised, each in his county, royal prerogatives as a king in his palace. In the case of Durham the bishop was the proprietor and, hence, he exercised the chief authority in the county, both civil and ecclesiastical; he was, in fact, a royal bishop of the county which was, at the same time,

his diocese. Taking, therefore, the Palatine county of Durham and the jurisdiction of its bishop-proprietor as the model and measure of corresponding authority in Maryland, that colony was thus constituted a Palatine province, and its proprietor invested with an episcopal oversight of its churches.¶

But while the proprietor of Maryland was thus invested with Palatine, episcopal authority, the terms of the charter were not *mandatory*. He *might* found churches and chapels, but he *was not required* to found them; and, then, all such places of worship that *might happen* to be established *must be* "dedicated, consecrated" and ordered after the model and according to the ritual of the established Church of England, observed in the Palatine county of Durham.

Manifestly, then, according to the terms of his charter, the proprietor of Maryland could not officially tolerate any form of dissent from the established Church of England, nor could he lawfully found or dedicate in the province a dissenting meeting house, church or chapel; neither was it in his power, as Lord Palatine of the province, to authorize or permit other persons to establish within his jurisdiction such places of worship for the use of dissenters from the form and faith of the Church of England.

Much less could Cecilius Calvert or any of his successors, holding under his original charter, lawfully establish and proclaim the general principle of personal religious liberty. The very idea of such liberty was alien to all existing ecclesiastical institutions; and as an actuality, then, no where to be found. It appears, however, that the

Romanist Lords of Baltimore, or their representatives in the province, *did not molest* dissenters from the English established Church, for the reason that, being themselves dissenters, they could not consistently or prudently enforce upon others those charter principles which they themselves were openly violating. And thus the ideal Church of the province of Maryland, designed after the model of the Palatine Church of Durham, became from the first a nullity; while there prevailed for a time a degree of religious freedom in which all dissenters participated—Romanists and Protestants alike.

Now, if for this happy state of the Church in Maryland, Lord Baltimore was entitled to thanks, it must have been on the principle of a certain man who generously gave away his neighbor's apples. As this man was helping himself to apples one day in his neighbor's orchard, a stranger came along who, supposing him to be the proprietor, politely asked permission to gather a few apples. "Certainly," said the supposed proprietor, "help yourself, take as many as you want." When the stranger had filled his pockets with the choice fruit, he was quite profuse in his thanks for the kindness. "Oh, no," replied the other, "don't thank me; these apples are not mine. I am myself stealing them just as you are."

It is evident Lord Baltimore had no *authority* to grant religious liberty to his colonists, and it is equally manifest he had no *intention* of granting such privilege to his followers. It could not have been his original purpose to found a state on the principle of general religious liberty; for, then, as an honest, candid man he would have refused a charter which forbade

the granting of that liberty. Nor did his lordship or his Romanist adherents subsequently intend to establish universal religious freedom in the colony. This is evident from their public acts.

At a General Assembly held at St. John's, and terminating March 19, 1638—about four years from the founding of the colony—an act was passed on the closing day of the session ordaining certain laws for the government of the province, of which the first was, "That Holy Church within this province shall have all her rights and liberties." At an Assembly held at the same place two years later—1640—"An Act for Church Liberties" was passed October 23, ordaining "That Holy Church within this province shall have and enjoy all her rights, liberties and franchises, wholly and without blemish." This was subsequently confirmed as a perpetual law.

Now, why this special legislation in behalf of "Holy Church?" Why were not all the churches, any and all sects included, if universal religious toleration was the design of the benevolent and enlightened proprietor and his General Assembly? Why the necessity of this special legislation? If liberty of worship had been from the first legally accorded to all dissenting sects, the Romanists enjoyed it in common with all the rest; and, hence, they did not need this special protection; but if they, or any other dissenters, required legislative protection all did, and to limit such legal assurance to one sect was not universal toleration. The authors of this partial and special toleration, therefore, could not have been those pioneers of universal liberty of conscience of whom we hear so much at this time.

HEAR THE OTHER SIDE.

BY REV. THOS. CONNELLAN, LATE CATHOLIC CURATE, ST. PETER'S, ATHLONE, IRELAND.

CHAPTER III.

Facts and arguments bearing on the Roman Catholic Church dawned on me gradually, but with an ever increasing and deepening light. I began to be exceedingly unhappy, and some few of my intimate friends, although these pages will probably be the first revelation of its cause, can bear me out in this. Any lingering rays of faith in Rome which remained were soon dispelled by what I knew of the private lives of the clergy. I am not going either now or hereafter to divulge anything which came to my notice officially; that is, by reason of my priestly character or office. To do so would be both dishonorable and in bad taste. But no one can complain if I mention facts which were publicly known and generally spoken of.

When I was a boy, engaged in bird nesting, or watching the speckled trout as they plunged in the crystal stream beside my home, I went daily to the same village school with two families, and every one in the locality regarded them as the offspring of two priests. They may not have been. I do not state they were. I merely state what was believed and publicly stated by those quite competent to judge; believed, too, by a people who to this day would expose themselves to any risk in order to shield a priest or cloak his fallings. Now, this parish, I presume, was a type of a great many more. Indeed, I am aware that a very much worse state of things prevailed in others.

Several years ago a priest, who was my own contemporary in college, was

stationed in a remote district where his nearest neighbor was a lady of some taste and refinement. I do not write these words to hold him up to odium, but for the purpose of exposing the system to which he fell a victim—a system introduced by a fanatic in the Middle Ages and afterwards made a part of the Church's polity. Well, a great intimacy was apparent between this pastor and his favorite lamb. After some months the lamb was obliged to beat a hasty retreat to Dublin. An accouchment took place in a small town *en route*, and believing herself dying she revealed all to the parish priest of the place. The seal of confession did not prevent him—Roman theology specially provides for such cases—from making the fact known to the erring priest's bishop. Of course the modern Abelard was put under ecclesiastical censure, but my readers will be happy to hear that he is now engaged in propagating Roman Catholicism under the Southern Cross.

Indeed, I might cover pages with facts like those mentioned, but I have said enough for my purpose. Then the vices of drunkenness and gambling were almost universal among the Roman Catholic clergy of my acquaintance. Six tumblers of strong punch at a sitting was not considered much of a feat. "Spoil five" and "unlimited loo" were the favorite games. I have known them to be protracted until the rays of the morning sun had penetrated the room. Then those engaged went off to their several districts, some to celebrate mass at station houses and denounce such vices as drunkenness

and gambling with an eloquence which drew ejaculations of horror from the old women present. "More money" was always the cry. The parish priest instructed his curate in the art of rattling the money box, and if the curate did not soon prove himself an adept he might prepare for a change of air. Let me give one example of the expedients resorted to in order to fleece the wretched people.

A priest of fully twenty years' missionary experience—let us call him Father Whalemouth—heard that a few persons had been suffering from colds, or some similar ailment, and he made it the burden of his altar discourse on the following Sunday. "My brethren," he said, "a plague has made its appearance among us. I say a plague because neither priest nor doctor is able to understand it. It has struck down some few already, and if we do not take precautions there is no knowing where it may end. Now, as neither priest nor doctor is able to understand it, what are we to do? Why, consult the Great Doctor, God Himself. I wish, therefore, that the heads of families in every village would meet, subscribe a shilling each, and hand the amount to a person whom I will send round the villages. In return I will offer mass here on this altar, that God may avert this plague from themselves and their families. This is the only method. Human means won't do. Be ready for the messenger, and then, with the help of God, we will hunt this plague out of the parish."

I have known many liars in my time, but Father Whalemouth was *facile princeps*. "Mendez, Pinto, Munchausen, Cagliostro, Psalmanazor, have been great," says Carlyle. Indeed

they have, but it has been my good fortune to have known as great as either. Bellowing, too, was his characteristic, "like that of the Bull of Bashan." Now these men, without exception, professed before the people the most unlimited faith in Rome. What sort of belief it must have been in most cases I cannot better describe than by another extract from Carlyle: "Belief, or what is still worse, canting half belief; or, worst of all, mere Machiavellic pretence of belief in consecrated dough wafers and the god-head of a poor old Italian man."

After four years' residence in Sligo I was transferred to the town of Roscommon. By this time I saw clearly that I must say good-bye to Rome some day, but I found myself in a fearful dilemma. My parents were living—are still; my brothers and sisters, ever since my being set apart for the priesthood, had looked upon me as a sort of superior being. I had made hosts of friends—dear, sincere, worthy friends—whose esteem I prized highly. Now, such an untoward event as that of an Irish Roman Catholic priest throwing up his living and walking out of the Church from conscientious motives was not to be thought of. There was no precedent for it. In Irish Roman Catholic circles a clergyman may go on to the end of his life "marrying and giving in marriage," celebrating mass every morning, preaching and teaching, and yet not believe a word he utters. He will have violets cast upon his grave and be called a "dear old soul." But let him not give way to any doubts or misgivings. What business has he for misgivings? Why, it is his business to still them or kill them in others. Do not attempt

to walk away from the Roman Church, thou priest, no matter what thy doubts. "Deep musing atrabilious old men, especially old women, will hint, in an obscure way, that they know what they know." I knew well that my parents and very dear friends would prefer to see me dead rather than that I should turn my back on the priesthood. Consequently, as a shipwrecked mariner clings for many days to some floating spar, I tried to glide with the current as long as I could. This much I could do. I could tell my flock of the infinite love of the Saviour. I could breathe His name and whisper of His unfailing mercy in the ear of the dying sinner, so that he might appear before the judgment seat strong in faith in Christ. Poor flock! I never told them anything which they did not receive with childlike confidence and docility. Oh, it was a terrible wrench to tear myself away from them. May God never impose upon me another such trial. I tried to steal from the companionship of my sad thoughts by much riding, shooting and, a little later, by boating. All such recreations were an abomination to my bishop. The poor dear man had not himself graced a saddle for about twenty years, when he used to mount from a stool. I don't suppose he could distinguish between a Queen Anne muzzle-loader and a Snider rifle, and such being the case it behoved all young curates to follow in his footsteps at a respectable distance. How many letters I received from him about my horse riding and shooting and boating, it would be impossible at this distance of time to say. Undoubtedly the post office receipts must have been considerably swelled thereby. I rather hoped

that he would have put me under ecclesiastical censure and given me a chance I longed for, but he never did.

About nine months before my departure from Ireland I was transferred to Athlone. My parish priest there had been president of the Diocesan Seminary when I was a student, and I had always respected and revered him. He was no sham, no "mannequin d'osier," jabbering cant, and humbly worshipping at the shrine of episcopacy. On the contrary, he was a reality, the very man he professed to be; one of the few real men to be met with in a Church mostly of "stuffed clothes" suits; men who, like Punch in the street show, spout cant and grimace in obedience to the will of the operator. He had passed the proverbial "threescore-and-ten," and was vicar-general of the diocese. He was a light sleeper, and as his bed-room was over the hall door of the presbytery the night calls frequently disturbed him. When a night call came the messenger thundered at the door until the servant appeared. The servant awoke the curate who, on his return from the call, had to ply the knocker until he roused the servant again. This was not pleasant for an old man of "threescore-and-ten" sleeping directly overhead. Half of it might have been remedied by putting a spring-latch on the door and giving keys to the priests. Will it be credited? This venerable, respected clergyman dare not put a latch on his own door. The bishop had expressly forbidden it years before, because the possession of a latch key would be an infernal machine in the hands of any priest, and the result too terrible to contemplate.

[TO BE CONTINUED.]

THE POPE'S BANK—ROMANISM A FAILURE.

FATHER McGLYNN continues to hold meetings in Cooper Union, New York, every Sunday evening, and they are attended by large numbers of Roman Catholics. Sunday, September 29, he said in the course of an admirable address: The Christian Church has been thundering for nearly 1,800 years against usury. In the better days of Christianity it was something to be ashamed of. But by a strange perversion, while Christ with scourges drove the money changers out of the temple, I am afraid the truth would not permit me to deny that they have actually got the control of the very temple itself. (Applause.)

THE POPE'S SPECULATIONS.

Very shortly after I left St. Stephen's church, I got a letter from a man expressing a certain amount of sympathy with me. I had reason to surmise that he was a little more disposed to be in sympathy with me because he had not been as cordially received as he would have liked to be by the Archbishop of New York. This man said he came to this country for the purpose of establishing a sort of Roman-American Catholic bank, the chief capital of which would be furnished by the Pope out of the Peter's Pence. I am told that the man has said since that the Pope had \$100,000,000 at his disposal. Whether this man was properly authorized I do not know. I am told that after visiting this country a second time he said Archbishop Corrigan was to blame, not exactly for opposing the bank, but for having tried to steal his thunder—that, after having got the idea from him the Archbishop

had written to Rome advising the authorities to intrust the establishment of the bank to certain gentlemen here and leaving out altogether the gentlemen from Rome. This man quoted as his backer the Rev. Mr. Zaccheri, a Dominican monk of the congregation of the Index. It appeared afterwards that this very backer of his was now in disgrace, that he had been getting money from all sorts of people. I have read a letter in the New York *Tribune* in which there is explicit mention made of this Dominican priest, and it appears that he is a fugitive from justice because of his speculations. The same letter tells us of the establishment in Rome of the Anglo Roman bank, of which the Pope's money is to be the chief and only capital and of which the Pope's nephew is to be the chief manager. This man almost as good as made me an offer to restore me to St. Stephen's, and to appoint some friend of mine as Archbishop of New York. He said to me: "Of course you wouldn't do." I made haste immediately to say: "Of course, I am out of the question." (Laughter.)

We have been denouncing the bloated bondholders here, and very justly; but they are old schemers, who take credit to themselves for having saved the nation by lending their money to the nation and getting back three times what they loaned. Now, that is usury—the taking of interest on money.

The *Tribune* article, from which I have been quoting, goes on to tell how Cardinal Parocchi, who is likely to be the next Pope, invested in building lots in Rome and put up houses

on them, and having got very badly stuck, the contractors threatened to sue him. He applied to the Pope for assistance. And the Pope said: "No; times are too bad now and money is too scarce;" and, moreover, he did not approve of members of the Sacred College going into land speculation. And the very same letter tells how the Pope, in spite of the scarcity of money, is establishing the Anglo-Roman bank and has made his nephew manager of it. Imagine Christ coming back to the world and giving His benediction to the Anglo-Roman bank and approving the financial schemes of this vicar. It is high time that the Pope and cardinals and priests and clergy began to read the Gospel and to believe in Christ (applause), and believe that He meant something when He said: "Woe unto you, rich men." If Christ should come back to-day He would be arrested as a vagrant and sent to the workhouse as a man without visible means of support. He would get very little welcome in any Christian church.

It is high time to remember that the Church of Christ is a living temple, built up with the souls of His poor, and not of cut stone, not of gems, not of stained glass windows. It is a sad fact of history that many of the greatest cathedrals of Christendom are most closely associated with this building up of mere material temples to the worship of God at the expense of the robbery and the neglect of myriads of His poor. It was the effort to build the mightiest temple ever erected by Christendom—St. Peter's at Rome—that precipitated such scandals on the world as gave rise to the Protestant Reformation and the loss of so many kingdoms to the Catholic Church.

And it is also a painful fact of history that the building of the white marble cathedral on Fifth avenue, in this city, was at the expense of the criminal neglect of tens of thousands of destitute children. One of the chief reasons that the Archbishop of New York gave for opposing the Catholic Protectory for the salvation of Catholic children in the streets of New York was that it would interfere with the building of his new cathedral. Then, I should have said, in God's name let the new cathedral never be built. (Applause.)

Is it not high time for the Pope to begin to believe in a kingdom of heaven on earth in which there shall be no master but God. Oh, come out of your marble temples, come down from your so-called throne and walk the earth, preaching Christ's love and justice and judgment. Forego your banking schemes. A precious use to which to put the pence of the poor! All the greater fools you are to be sending your Peter's pence for things like that. Do not be so solicitous about your dignity, holy Father! Your dignity will always take care of itself. When you are fully converted to a knowledge of the fatherhood of God and the brotherhood of men, to the love and worship of the Man of men, the Son of God, a universal brotherhood will be speedily the outcome. Ancient, barbarous superstitions of despotisms will disappear. Men will be so well instructed in their common rights, not so much as in their common duties, that there will no longer be any room for despots, for master or for slave. The kingdom of heaven will have been begun on the earth. The Lord's will will be done on earth even as it is in heaven.

ROMANISM A FAILURE.

Sunday evening, October 6, Father McGlynn spoke of the Roman Church and the working people. He said:

The thinking people of Italy are almost to a man hostile to the Church because the Church, beginning with the Pope, has opposed the emancipation, the independence and unity of Italy. And so the people of Italy had to accomplish that great event, not merely in spite of Austria and their other secular oppressors, but, most of all, against the opposition of our holy Father, the Pope, who was radically opposed to the unity of Italy, because that meant the destruction of his temporal throne. The people of Italy discovered that the churchmen were the worst enemies of their political aspirations. They had to fight and die without the benedictions of their church, and even under the very ban and maledictions of the church. And yet I would say to them that Christ is not pledged to make good the maledictions of those who may occupy the highest places, when those maledictions are hurled against men, not for violating God's law, but simply for following the most legitimate and laudable aspirations of their own hearts.

These churchmen do not any longer trust the masses of men as free to govern themselves, but they believe that they must be governed by an absolute authority, both in the Church and in the State, and that the proper thing for churchmen to do is to have a good understanding with kings, with rulers, with cabinets, that the union of Church and State might be established everywhere. They believe that the people need to be governed. They have no faith any longer in the government of

the people, by the people, for the people. (Applause.) What wonder that the people of Italy, with an enemy of the liberty of their country in every church, in every confessional, at every altar, and, most of all, in the Papal chair, should become estranged from the Church.

In France it is very difficult for a man to be a Catholic and a republican. And, therefore, by a sort of natural instinct, the republican government is against the Church. The republican government feels that the Church is, as it were, the stronghold of forces against republicanism; that one of the first uses to which it must put its power is to diminish the influence of the clergy upon the education of the people. The same thing is going on in Spain, in South Germany, in South America, and—what is very strange and of comparatively recent date—there is growing a very great deal of disaffection in Ireland among the Catholics of that country. Within the last few years an Anglo-Irish landlord went to Rome in the secret service of the English government. His name was Errington.

The venerable priest, whose name is so dear to all of us, Father Malone, of Brooklyn—(Great applause.) You do well to applaud his name (applause), and we all have very great reason to applaud and to be very thankful, not merely to Father Malone, but to his brother and his nephews and his nieces, and if there were any of them here, no doubt we should have equal reason to be thankful to his cousins and his aunts. (Laughter.) Well, Father Malone told me how, when he visited Rome some few years ago for his health (laughter)—yes, for his health; he was not ordered to go there or

threatened with excommunication if he did not go—he had to sit next to this little beggar of an English-Irish landlord who was trying to prejudice the Vatican against the people of Ireland. Father Malone had to argue with this creature about the rights of the Irish people. But I'll warrant you that that little Englishman got a much longer audience than Father Malone at the Vatican. Father Malone was only a poor priest; he hadn't saved much money. He was too good a man to save much money. And this emissary of the English Cabinet gave Father Malone very broad hints of the possibility of the English Cabinet receiving a nuncio of the Pope, entering into diplomatic relations with the Pope, and in some great emergency that might arise some day the Pope's temporal power might be restored.

Foreign governments believe that it is well occasionally to be able to use the Pope to club into submission rebellious subjects, whether in Russian Poland or German Poland, or refractory Parliamentary Catholics in Germany, or the refractory and rebellious Irish, whether in Ireland or in the British Parliament. The present Pope has actually used his power to coerce the members of the German Parliament to accept Bismarck's policy in the matter of a Septennial law giving to the German government control of the sword and the purse for seven years in advance. What had that to do with religion? These facts illustrate how many people, who accept the Catholic religion, have become so estranged from it that they actually hate the very name almost of bishop, of Pope, of priest. Is not this a painful condition of things?

The Roman Empire is dead some 1,400 years in its Western part, and yet certain Churches are largely governed by the spirit of Imperial Rome. It was the French Revolution that actually destroyed the last of the ecclesiastical principalities in Germany. The feudal duties that were given to churchmen simply succeeded in corrupting the Church, in hampering, in hindering, in making it possible for a wondrous stagnation to come to the Church and Christian people; made it possible that the cry that was going up for nearly two centuries for reformation of the Church in its head and members should be so disregarded that nothing short of a hurricane, a cyclone, a wondrous religious revolution was capable of bringing about some little attempt of reformation.

The Protestant Reformation did a great, good work. (Applause.) There are Protestants in this audience, but the applause that greets these utterances of mine comes chiefly from Roman Catholics. They applaud me because their heart, like mine, is hungering for such a reformation as shall make the Church of Christ what He intended she should be (great applause), because they regret exceedingly that while churches and churchmen are upholding politics, are looking after their temporal rights—to quote the language of the great Christian poet of the Middle Ages, Dante—"the Gospel is not preached." What is the actual fact? That the great world to-day is still pagan. It is not merely apostate, but it has never yet received the Gospel. And of that portion of the world that has received the Gospel, how large a portion is living in the strange indifference to its precepts, to its practice.

How little is there to-day of the true spirit of Christ and His Gospel pervading our customs, our institutions. What wonder that the masses of men should be estranged from the Church.

This very evening as I was about to come upon this platform there came to me two ladies in great excitement to ask me to attend a sick call. I said yes, certainly. On inquiry I learned that a certain woman is dying within a stone's throw of where you are sitting. She sent for one of the priests of the neighboring St. Ann's Church, and it seems that this priest on interrogating her discovered that she was friendly to this movement (applause), that she had attended these meetings. And so he would not administer the sacraments to her, he said, until first he had procured a dispensation to absolve her, because he said he knew that she was forbidden to attend these meetings; and that then, besides, after that, he could not absolve her or give her holy communion unless she would positively pledge herself to have nothing more to do with these meetings, never again to attend any of those meetings addressed by "that man." (Applause.) And then, besides, her children are going to a public school. (Applause.) Do you want to damn the souls of your children by sending them to the public schools? You must take your children away from the public school. And these ladies who came to ask me to visit that sick person told me that the dying woman told the priest that she would not, could not possibly, comply with his conditions. (Great applause.) It is a great mistake, Right Rev. Monsignor—this Right Rev. Mgr. Preston is the pastor of St. Ann's Church. It is a very great mistake, Most Rev.

Archbishop, most eminent Cardinals, and holy Father. You are driving the great world out of the Church. Christ has told you to gather in the world; you are making it morally impossible for the world to accept your gospel.

Is that lady bound, in order to make her peace with Christ, to make her peace first with Mgr. Preston? I say no. Should she not be permitted to receive the sacraments of the Church without having to condemn this society and its leader, because of the truth that he is teaching, or because she will not promise to take her children away from a school that is in her judgment the best for her children. (Applause.) I shall advise her to make no such retractions. (Applause.) And I should advise everybody else to remember what I have always taught, that, while sacraments may be most useful and salutary and holy, God has never limited His mercy, His pardon, His grace, to sacraments; and that where you have the most perfect dispositions for the sacraments, you have already received the grace, even before you had time to receive the sacraments. And if through no fault of yours you should die without receiving those sacraments, you can be saved without them. (Applause.) If any priest should go to the bedside of a dying Italian patriot and demand such unjust conditions, what should he say? "I am very sorry. I should like to receive the sacraments; I shall refuse to receive them, and die with perfect assurance that I shall be saved without them. And if I make retraction and deny what I believe to be the truth, then in receiving the sacraments I should die with perjured soul; while in refusing to retract I should die with a guiltless soul."

DEFYING EXCOMMUNICATION.

LAST month we referred at length to the excommunication by Bishop McQuaid of some of Father Lambert's former parishioners at Waterloo, N. Y., for having invited Dr. McGlynn to lecture in that town. The excommunicated persons paid no more attention to this fulmination than did Father McGlynn and his parishioners to Archbishop Corrigan's excommunication, or the comet against which a Pope hurled a bull. In the language of the people most concerned, "Papal excommunication is played out."

Instead of being frightened by the excommunication of a Pope or bishop as their fathers would have been, these sturdy Irish-Americans of Waterloo have gone to church every Sunday since. But no service has been held, as the laws of the Roman Catholic Church forbid a priest to say mass in the presence of excommunicated persons whom he recognizes as such. Sunday, October 13, there was almost a riot in the church at Waterloo, the details of which are given by the Associated Press in the following dispatch:

"AUBURN, N. Y., Oct. 13, 1889:—The old fight between the Rev. Louis A. Lambert, now in Rome, but formerly pastor of St. Mary's Catholic Church in Waterloo, and Bishop McQuaid of Rochester, broke out with new vigor in Waterloo to-day, and a riot was narrowly averted in the church. Seven weeks ago to-day the Rev. Father Hickey, the present pastor of St. Mary's Church, read a letter from Bishop McQuaid excommunicating William Dempsey and James Kelly because they had been instrumental in bring-

ing Rev. Dr. McGlynn of New York to Waterloo to deliver a lecture upon "Father Lambert, a priest who Went to Rome, and What he Got There." On the Sunday following the reading of the bishop's letter neither Mr. Dempsey nor Mr. Kelly attended church, but they have been in their pews every Sunday since at the second service, which takes place at 11 o'clock; but they have not heard mass because Father Hickey refused to celebrate mass while they remained in their seats. This morning, at a few minutes before 11, John Welch, a trustee, advanced to the altar rail and said: "I request William Dempsey and James Kelly to leave their pews and stand at the door of the church." Neither man stirred, and Mr. Welch then called upon the congregation to put them out.

"There were very few people in the church, and some of them left. Michael Boyle and James Talbot, two Auburn constables who had come over, it is supposed, at Father Hickey's request, went down to Mr. Kelly's seat and ordered him out. After some talk Mr. Kelly got up and took a seat near the door, from which he refused to stir. Then the constables tried to get Mr. Dempsey out. He refused to stir even when they took hold of him. Several men, members of the congregation, crowded around and made fun of the two constables, and the latter finally saw that they had gotten into a muddle and left the church. Mr. Kelly and Mr. Dempsey remained in the church until 15 minutes to 12, when they went out, followed by the members of the congregation who had

stayed in the church during the scene. Deputy Sheriff Van Cleef came up to the church during the squabble inside, but did nothing.

"Mr. Dempsey says he had nothing to do with bringing Dr. McGlynn to Waterloo, but Mr. Kelly admits that he was a committee appointed to correspond with Dr. McGlynn's manager; that he did so, and that Dr. McGlynn's manager wrote that the doctor would not lecture upon Father Lambert's case, but would speak upon "Religion and Equal Rights." When Dr. McGlynn reached Waterloo he was asked by Col. Manning, a prominent citizen, to say something about the Lambert case, and he did so."

A converted priest should be sent to Waterloo to preach the Gospel to those good Catholics who despise Papal excommunication. There ought to be a staff of such men ready to rush to the breach that Catholics themselves are making in the ramparts of Rome. Protestant ministers cannot do the work; they have too much to do in caring for their own flocks.

The Auburn, N. Y., constables who attempted to remove James Kelly and William Dempsey, the excommunicated members of St. Mary's Catholic Church at Waterloo, from the church Sunday, October 13, were arrested for assault in the third degree and held in bonds for their appearance on October 22.

Poison in the Chalice.

A dispatch from Oneida, N. Y., October 9, says Father Kelly, the Roman Catholic priest of that town, was poisoned while celebrating mass. Some one had put arsenic in the communion wine, and the priest drank it during the mass. According to Ro-

man theology the wine is changed into the blood of Christ, and what the priest consumes after consecration is not really wine, but blood. How the blood of Christ could poison the priest, if he had really changed the wine into it, we fail to see. The truth is the wine was not changed into the blood of Christ and never can be. All the priests in the world could not do it. When Father Kelly recovers he can tell his people that he had a practical illustration of the fiction of transubstantiation.

AS THIS ISSUE OF "THE CONVERTED CATHOLIC" goes to press the Reformed Catholic congregation that worshipped in Masonic Temple are houseless and homeless. We hope to have better news next month.

USEFUL TRACTS.

"Sketch of Father O'Connor's Life and Work;" 32 pages.

"Portrait of Mary in Heaven, drawn from Holy Scripture;" 32 pages.

"Difficulties of Roman Catholic Priests;" 16 pages.

"The Crucified Jesus and the Penitent Thief," by Father Chiniquy; 22 pages.

These are excellent tracts for distribution. We will send a package of 10 of each for 50 cents, or 25 of each for \$1.00. Address all orders to this office.

WANTED—FIFTY DOLLARS.

We want fifty dollars to send 1,000 copies of this issue of "The Converted Catholic" to the priests of Canada, Dean O'Connor's associates, who, we doubt not, will enjoy our reply to his letter.

WILL NOT SOME OF OUR FRIENDS WHO HAVE THE MEANS HELP TO MAKE UP THIS SUM AND LET THESE CANADIAN PRIESTS SEE WHAT WE ARE DOING?